لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE

REVIEW

OF RELIGIONS

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Wafa, Zahoor 1358—July, August 1979

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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CONTENTS

1. Hazrat Maulana Maulvi Nooruddin as Khalifatul Masih I ... 189

The Late Ch. Ali Muhammad B.A., B.T.

3. Grand Father Brahma and Aryans of Hind ... 204

Ahmad Taufiq Chaudhry

4. Higher Teaching and Research at Rabwah ... 212

By Qazi Muhammad Aslam

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نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

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Hazrat Maulana Maulvi Nooruddin
AS KHALIFATUL MASIH I

By The Late Ch. Ali Mohammad B.A.,B.T.

From the study of the geneological tree of the family of Hazrat Khalifatul Masih I, I have come to know that he descended from Hazrat Omar the second successor to the Holy Prophet of Islam (peace and blessings of God be upon him). Maulvi Nooruddin was the youngest son of Hafiz Ghulam Rasool of Bhera, Shahpur District (Sargodha). The family had produced many a learned men and the last eleven generations of the family produced 'Huffaz' who committed to memory the Holy Quran from generation to generation down to Hazrat Hafiz Maulvi Nooruddin. It goes to the credit of Hazrat Maulvi Sahib that he learnt by heart sixteen paras (parts) during the course of one month's journey. He learnt the Urdu translation of the Holy Quran, which was a rare example in those days, when translation of the Holy

Quran was considered almost a sacrilege by the ignorant ulema.

By the time he was ten years old, he had picked up a good practical knowledge of three Rs, as well as a fair vocabulary of the Persian and Arabic languages.

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While at Lahore, young Nooruddin developed diphtheria, a disease which sometimes proves fatal, but the boy was cured of his disease by Hakim Ghulam Dastgir of Said Mitha, Lahore. The incident of his recovery assured young Nooruddin of the usefulness of 'tibb' (medical science) as a human profession which helps nature to reduce human sufferings. At the suggestion of a fellow student that Rampur in the U.P. (India) was the fittest place to acquire higher education, a party of three students determined to proceed to Rampur. What a trio of young friends undertaking a long and arduous journey on foot to seek knowledge in a distant part of the country!

After a stay of some months in Rampur, our young hero, Nooruddin, went to Lucknow to study 'tibb' with Hakim Hussain Ali, the top most physician of U.P. Maulvi Nooruddin went to the house of Hakim Sahib and entered the well-furnished room, where the Hakim Sahib was talking to some friends. As soon as the Maulvi Sahib entered the hall he loudly pronounced the Islamic formula of salutation i.e. السلام علیکم. Maulvi Sahib requested the Hakim to instruct him in 'tibb-i-Unani'. After a brief discussion, the Hakim Sahib agreed to teach 'tibb-i-Unani' to the young learner.

From Lucknow the Maulvi Sahib made for Bhopal, where he studied the Sahih Bokhari and the Hidaya.

Hazrat Maulvi Sahib now determind to proceed to Hijaz, where he could complete his knowledge of the Hadith as well as the Holy Quran. He stayed for a number of years in the holy cities of Mecca and Medina and enjoyed the society of learned men such as Hazrat Shah Abdul Ghani of Medina. After the completion of his study of the Quran and Hadith, Hazrat Maulvi Sahib returned to India as a great scholar of the Islamic lore. He was now an accomplished man, who

had seen much of the world. His fame as a learned scholar and an excellent physician spread far and wide.

His appointment as a Royal Physician to the Maharaja of Jammu and Kashmir

In the year 1876 Lala Mathra Das, a Hindu neighbour of Hazrat Maulvi Sahib in Bhera, a senior officer in the Police Department of Jammu and Kashmir, unfortunately developed tuberculosis and was forced to come to Bhera on sick leave. He was under the treatment of Hazrat Maulvi Sahib for some time. By and by he began to recover till he was completely cured of The dangerous disease and returned to Kashmir to join service again. Diwan Kirpa Ram, Prime Minister of Jammu and Kashmir, once passed through Pind Dadan Khan in the Punjab and heard of the recovery of Lala Mathra Das at the hands of the great physician Maulvi Nooruddin. The Diwan reported the whole incident to Maharaja Ranbir Singh who immediately consented to invite the great physician of Bhera to Kashmir. Lala Mathra Das was deputed to approach the great Hakim Sahib and escort him to Jammu as Royal Physician. Hazrat Maulvi Sahib accepted the post.

The Maharaja had a great regard for the renowned physician. During the course of his stay in the state, Hazrat Maulvi Sahib continued to benefit the Muslims of the state with his knowledge of the religion of Islam and his experience as great 'tabib' (physician). Hazrat Maulvi Sahib enjoyed the full confidence of the Maharajah who became very friendly with him.

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Invitation to the Leaders of the Chief Religions of the World

Hazrat Mirza Ghulam Ahmad of Qadian, Gurdaspur, Punjab, being commissiond by God Almighty as the Renovater and Reformer of the latter days and as the result of the

complete submission to and love for the most exalted Prophet Mohammad, the best of creation, the Seal of Prophets, and having a complete analogy in humility, meekness, humbleness and in power and spirit with the Messiah of Nazareth, the last prophet of the Mosaic Order, invited all the leading religious figures to come to Qadian, stay there for a year and witness signs proving the truth of Islam. In case no signs were shown, during the year by the claimant, he would be legally bound to pay Rs. 20 000 per month (rupees two thousand and four hundred a year), as indemnity.

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Registered letters were addressed to all the chief religious leaders in Asia, Europe and America. Incidentally a copy of the grand invitation was received by the Prime Minister of Jammu and Kashmir State which he sent to Hazrat Maulvi Sahib for perusal. As soon as the Maulana persued the letter his joy knew no bounds. He immediately made arrangements to visit Qadian and have a look at the face of the great claimant, who had the courage to send such a strange invitation to the religious leaders of the world. He visited Qadian in March 1888. Hazrat Maulvi Sahib discerned with an inner eye the signs which are characteristic of the holy men of God and in the light of the Holy Prophet's Traditions, he was thoroughly convinced that the claimant was the right sort of man chosen by God Almighty to remedy the ills which surrounded Islam in those turbulent days. He at once became perfectly satisfied that he had found out the man, who was to defend Islam against the onslaughts of the enemies.

Maulvi Sahib requested Hazrat Mirza Ghulam Ahmad Sahib to be initiated but Hazrat replied that he had not as yet been authorised to do so. Taking leave of Hazrat Mirza Sahib, Maulvi Sahib went back to Jammu.

Though the Maulana was the court physician, he also worked whole heartedly for the uplift of the down - trodden Muslims in the Jammu and Kashmir State. Their position was not more than dumb cattle, used for all menial work by rul-

ing minority—the Dogras. Financially they were crippled and there was not a Muslim Court Official in the 80,000 sq. miles vast state comprising 2,50,000 souls.

The Maulana had a burning desire to spread the light of the Holy Quran, wherever he was and whenever he could to anyone who came in contact with him. After attendance at the court he would arrange Dars of the Holy Quran in the mornings and evenings as well as attending to general public for treatment dispensing free medicine to all.

Maharaja Ranbir Singh died on 12th Sept. 1885 and his eldest son Partap Singh succeeded him. But soon a quarrel arose between the three brothers, Partap Singh, Amar Singh and Ram Singh. The eldest withdrew for a time and a council of Regency was formed with the two younger princes as active members. The other two members were Baag Ram and Raja Suraj Kaul of Lahore. The last two had a grudge against the Maulana. They conspired to have Hazrat Maulana expelled at any cost.

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As Raja Amar Singh and Ram Singh held Maulana in great esteem and had cordial relations with him, Maharaja Partap Singh was highly displeased with the Maulana.

The Maulana un-aware of the court intrigues went on teaching the Holy Quran to both the brothers. Raja Amar Singh read with translation half of the Book and Raja Ram Singh, the youngest and the Commander-in-Chief of the State's forces, read the whole of it. Moreover he was so profoundly filled with the beauties of the Quran and Islamic teachings, that he was almost a Muslim in his heart of hearts.

He was a very daring young man and so overcame by the character of the Maulana that he corresponded with the neighbouring Muslim states around Kashmir and wanted to make an alliance with them to overthrow the British yoke and proclaim Kashmir as an independent state.

Somehow the scheme leaked out. The British and the Maharaja were greatly alarmed and had Raja Ram Singh poisoned and thus rid themselves of the danger. To achieve his aims Ram Singh built many military forts in the various parts of Kashmir at strategic points.

Having cleared his way of the major obstacle the Maharaja in his fury dismissed Maulana Noor-ud-Din from the State service. He issued orders for the Maulana to quit in 48 hours which he did. He stayed at the court for 16 years.

Hazrat Maulvi Sahib at Bhera

The great tabib (physician) now resolved to erect a big hospital at Bhera so that the people of the neighbourhood might benefit from his vast experience. Soon after he went to Lahore to purchase wood and other building material for the hospital, but the angels of God were planning a different course for the learned Hakim.

The Great Scholar and Physician Maulvi Nooruddin Migrates to Qadian

The charming personality of the Promised Messiah attracted his followers from far and near, eager to be ever present in Qadian and listen to the spiritual talk of their Master (peace be upon him). They frequently visited Qadian, some of them staying for weeks and months in the blessed company of the Promised Messiah. But the first and foremost of these worthies, who permanently settled in Qadian and never thought of going back to his birth Place, was the great eminent scholar, and physician, Maulvi Nooruddin of Bhera. After his retirement from the service of the Maharaja of Jammu and Kashmir, he resolved to build a big hospital in Bhera and spent thousands of rupees on its initial layout. He went to Lahore to purchase some building material. There he thought of paying a flying visit to Qadian which is only 70 miles from Lahore. He hired a hackney from Batala to Qadian for the return journey. He had an interview with the Promised Messiah (peace and grace be upon him). During the course

of the talk the Promised Messiah remarked, "You are free now"? "I am", said the Maulvi Sahib and told the coachman to leave as he had no mind to go back for a day or two. On the following day the Promised Messiah asked him to send for one of his wives to Qadian; so the Maulvi Sahib wrote to her to proceed to Qadian and stopped construction of the hospital. A few days later the Promised Messiah asked the Maulvi Sahib to have his library shifted to Qadian. His second wife also soon joined him. Hazrat Maulvi Sahib now finally setteled down at Qadian and never dreamt of going back to his native town. A revelation of the Promised Messiah concerning the migration of Hazrat Maulvi Sahib to Qadian, clinched his decision never to return home (Bhera).

Hazrat Maulvi Sahib's Services in the cause of Islam, The Holy Quran and the Seal of Prophets

(Publication of the "Faslul Khitab" in 1898)

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The occasion to write the 'Faslul Khitab' was brought about by an incident which although trivial, proved to be very significant. In Bhera a certain Hafiz was on the brink of being baptized by the Christians. Hazrat Maulvi Sahib asked the Hafiz Sahib to take him to the Christian clergyman in Pind Dadan Khan. The clergyman promised to send the objections to Maulvi Sahib in Jammu. Hazrat Maulvi Sahib told the Hafiz Sahib not to accept baptism until he (Hafiz) had received answers to the objections of the clergyman. Hafiz Sahib did so and was satisfied with the answers. The Hafiz was saved from the fate of apostacy. The book contains refutation of all those objections which the gentleman of Pind Dadan Khan had labelled against Islam. The first two volumes of the book were published in Maulvi Abdul Wahid's press in Delhi in 1888. The other two volumes were printed in 1906.

Another important book which Hazrat Maulvi Sahib wrote was the 'Tasdiq-i-Brahin-i-Ahmadiyya'. Pandit Lekh Ram of

Peshawar published a book named the 'Takzeeb Barahin-i-Ahmadiyya', (Refutation of Ahmad's arguments). In the 'Tasdiq Barahin-i-Ahmadiyya he refutes the arguments which were advanced by Pandit Lekh Ram. The book saw the light of the day in 1890. Hazrat Maulvi Sahib writes that the compilation of these books proved of tremendous benefit to him for which God be praised.

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A certain person Abdul Ghafoor by name, a resident of Garh Shankar, Hoshiarpur District, was influenced by Pandit Daya Nand's followers, who were active critics of Sanatan Dharam as well as Islam. Abdul Ghafoor constantly kept company with his Arya Samaj friends and associates. Under their evil influence Abdul Ghafoor entertained doubts about the truth of Islam and its great Prophet (peace and blessings of God be upon him). Abdul Ghafoor renounced the religion of Islam in 1903 and became a member of the Arya Smaj. He called himself Dharampal. He also wrote a book captioned 'Tarak-i-Islam' (Renunciation of Islam), Hazrat Maulvi Noor-ud-Din retorted by refuting all his objections against Islam in a book named 'Noor-ud-Din'. The manuscript of the book was read over to the Promised Messiah and Mahdi after the evening prayers or during his morning walks by Mufti Mohammad Sadiq Sahib. The book was published in February 1904. According to his (Abdul Ghafoor's) own statement given in his book, he was provided with all the luxuries of life which the Arya Samajists placed at his disposal. Now he took a new turn. The new mode of his life did not satisfy him. He repented and made bold to denounce his new religion and determined to return to his previous religion—Islam. While refuting Dharampal's criticism of the Holy Quran, Hazrat Maulvi Noor ud-Din in a state of prostration was enlightened as to the meanings of the Muqattiat', which are given in the 'Noor-ud-Din'.

My First Visit to Qadian

Luckily enough I (the author of this article) was sent by my elder brother, Nimat Ullah Gauhar to Qadian to continue

my studies as an Ahmadi student in the Talimul Islam High School. I found Qadian to be altogether a different place from those I had seen elsewhere. Qadian was a heaven of peace, where no foul language was ever heard. All the people young and old, lived in an atmosphere saturated with goodness, piety and spirituality. Five daily prayers were regularly performed plus the midnight prayer, which was the order of the day. The Promised Messiah (peace be upon him) was the central figure, whose words were attentively listened to and noted down by fast-writers. The Promised Messiah said his daily prayers in congregation and talked to the audience before or after the prayers, and yet there was another personality in Qadian who spent most of his time in public view. From morn till evening he was busy doing different jobs. It was the learned Maulvi Noor-ud-Din who began his daily routine by giving lessons in the Holy Quran to the ladies assembled in his house. Then he would visit the patients and administered the necessary medicines from his own clinic. He would never charge any fee for visiting the patients.

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After dispensing with his patients he would talk to guests or new comers to Qadian. In the evening, he would give daily lesson in the Holy Quran which was attended by high and low, young and old. It was the most instructive institution which was in vogue in Qadian. I had the good luck to be in the company of Hazrat Maulvi Sahib from August 1907 to March 1913. I spent much of my time enjoying such a spiritual and blessed company. Often I had the opportunity to see him from near quarters.

The Election of Hazrat Maulvi Sahib as the Caliph or Successor to the Promised Messiah

The heart-rending news of the Promised Messiah and Mahdi's passing away in Lahore (Ahmadiyya Buildings) on May 26, 1908, was received in Qadian in the forenoon which sent a thrill of grief and sorrow into the hearts of all

Ahmadis. Almost all the Ahmadis of Qadian assembled for their Asr (afternoon) prayer in the Mubarak Mosque. We offered our prayer with cries, sighs and lamentations. All hearts were pregnated with grief and sorrow at the sudden and sad demise of our spiritual leader. All Ahmadis felt like orphans.

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During the night of 26 and 27th of May 1908, the coffin was borne on a charpai (bedstad) fastend with bamboos and carried on the shoulders of the faithfuls from Batala to Qadian. The coffin was placed in a room in Mirza Sultan Ahmad's garden for public view. All the leading members of Lahore, Amritsar, Batala joined the funeral procession to Qadian. The grieved guests were entertained to light refreshments in Nawab Mohammad Ali Khan's house. On this occasion Khawaja Kamaluddin stood up and made a very pathetic speech which moved the audience to tears.

He said, "God sent a warner to guide the people of the world to the right path. He called upon the people to follow him. We responded to his call and rallied round him. But now he is no more among us. Now the question is what we should do". There was dead silence for some moments. Sheikh Rahmatullah of the English Ware House, Lahore, broke the ice and suggested that the old wise man among us should be approached to accept the leadership of the community.

Having agreed upon Hazrat Maulvi Nooruddin as the most suitable person for the office of the Caliph, the whole party went to the house of the Maulana Sahib and approached him with the request that he might condescent to accept the office of the Caliph. Hazrat Maulvi Sahib replied that he would like to say his 'nafal' prayer before making any reply. He performed his ablution there and then and went into his private room. After the prayer, he came out and told the audience to proceed to the garden where the sacred body of the beloved master was lying in eternal peace.

The Maulana's Speech in the Garden

Hazrat Maulvi Sahib stood up and addressed the audience saying that he never intended to become the leader of the community. He said, "In the family of the Promised Messiah there are three persons of note who can take up this responsibility. 1. Mir Nasir Nawab, the father-in-law of the Promised Messiah. 2. Sahibzada Mirza Mahmood Ahmad, the eldest son of the Promised Messiah. 3. Nawab Mohammad Ali Khan, son-in-law to the Promised Messiah. Besides these, Syed Hamid Shah of Sialkot and Maulvi Ghulam Hasan Khan of Peshawar may be favourably considered. To keep the community united in faith I can go so far as to say that if you pledge yourselves at the hand of Amatul Hafeez (youngest daughter of the Promised Messiah then aged three years), I shall also follow suit. But if you want me to be your leader, then you will have to submit in complete obedience to my commands".

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All the audience said, "Aye, aye, we shall certainly do so". Then all the people assembled on this occasion (twelve hundred men) tendered allegiance to the new Caliph.

The Storm Brewing

Soon after the election of the Caliph the Lahore members of the Sadar Anjuman Ahmadiyya, Qadian, realised that they had made a mistake by not putting a curb on the powers of the Caliph because they thought, they could bear with patience, the interference on the part of the Maulvi Sahib during his lifetime, *which they thought would not be very long.* But they thought of the next successor to the caliphate, who would also have the same authority over the Anjuman, would undermine their own importance. They, therefore, in their private and public speeches began to discuss the powers of the Anjuman and those of the Caliph. They openly began to say that the Anjuman was successor to the God-sent Khalifa (The Promised Messiah). They started to assert the authority of the Anjuman over that of the Caliph.

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Towards the close of the year 1909, the Lahore members brought the question of Khalifa and Anjuman to the fore. Mir Mohammad Ishaque drew up a list of the questions concerning the powers of the Caliph and the Anjuman and put them up to Hazrat Khalifatul Masih I asking him to send them up to the prominent members of the community for consideration and answer. Hazrat Khalifatul Masih I sent those questions to Maulvi Mohammad Ali M.A. Editor of "The Review of Religions, for reply. But to his great amazement, Hazrat Khalifatul Masih found that instead of giving right answers to the questions, Maulvi Mohammad Ali himself a prey to the pernicious ideas which a section of the community particularly the Lahore members of the Ahmadiyya Buildings were propagating among the Ahmadis. On February 1st, 1909, Hazrat addressed a grand assembly in the Mubarak Mosque, Qadian, and delivered a majestic speech before the audience emphasising the authority of the Caliph and explaining the position of the Anjuman as compared with the office of the Caliph. He declared that both the Community as a whole as well as the Anjuman were subservient to the authority of the Caliph, implicit obedience to the commands of the Caliph was therefore essential. Those who thought of curbing the authority of the Caliph were in the wrong. They should therefore come forward and pledge themselves again at his hand. He called upon Khwaja Kamaluddin and Maulvi Mohammad Ali particularly to resubmit allegiance and they did so.

Madrassa Ahmadiyya

The sad demise of Maulvi Abdul Karim of Sialkot and Maulvi Burhan-ud-Din of Jehlum in 1905, was keenly felt by the whole community. The Promised Messiah (peace be upon him) called upon the leading members of the community to assemble at Qadian on December 6, 1905, and asked them to suggest plans to make up the loss. After duly considering the pros and cons of the matter, it was decided that a theology branch be attached to the Talimul Islam High School to prepare ulemas for the future. Such a class was started on January 1906 with three

students to begin with. Maulvi Abdur Rahman, Hafiz Obaidullah son of Hafiz Ghulam Rasool of Wazirabad and Maulvi Rahmat Ali son of Baba Hassan Mohammad formed the pioneer class and distinguished themselves as missionaries of the Ahmadiyya Community.

Hazrat Khalifatul Masih I in order to carry out the Promised Messiah s desire to prepare ulemas for the propagation of Islam constituted a Sub-Committee consisting of Hazrat Sahibzada Mirza Mahmood Ahmad, Hazrat Maulvi Sher Ali, Hazrat Maulvi Syed Sarwar Shah, Hazrat Qazi Syed Amir Hussain, Hazrat Doctor Khalifa Rashidud Din and Maulvi Mohammad Ali M.A. on 31st January 1909. This Committee prepared a curriculum for the new institution. The school was named the Madrassa-i-Ahmadiyya as suggested by Maulvi Sher Ali B. A. No boy under the age of eleven was to be admitted to the school. There were seven classes in all. Maulvi Syed Sarwar Shah was appointed the first Headmaster and Mir Mohammad Ishaque, Maulvi Mohammad Ji, Qazi Syed Amir Hussain, Maulvi Mohammad Ismail etc. formed the staff of the new Institution, which produced a brilliant crop of the new ulema, who did excellent service to the community. Under the guidance and administration of the Manager, Sahibzada Mirza Mahmood Ahmad, from 1910 to early 1914, the school made rapid progress in all branches. The Sahibzada undertook a tour of Hindustan to study the religious institutions of various cities in the northern India and introduced necessary reforms in the Madrssa Ahmadia.

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Talimul Islam High School shifted to the new building outside the town

The Talimul Islam High School, Qadian, was located in kachha rooms of the town, but the rooms could be likened to the pigeon's nests where accommodation for the students was too meagre for the rapidly increasing number of students in the classes. The educational requirements of the school necessitated

the shifting of the school to a site outside the town. The Sadr Anjuman Ahmadiyya had purchased fifty acres of land from Mirza Afzal Baig of Lahore as early as 1905. Qazi Abdur Rahim, Construction Supervisor of the Sadr Anjuman Ahmadiyya prepared a plan for the construction of a mosque, a hostel and a high school building. Spacious playgrounds were suitably planned for games. It was thought necessary to erect a mosque for the boarders to say their daily prayers. Hazrat Khalifatul Masih I laid the foundation stone of the mosque on 5th March, 1910 Mir Nasir Nawab Sahib advanced two thousand five hundred rupees, while an equal amount was supplied by Syed Muhammad Hussain Shah of Lahore on behalf of his sister. The mosque in the beginning was used as hostel for boarders. The author, then a student of the tenth class, was one of the boarders who lived in the mosque. The opening ceremony was performed by Hazrat Khalifatul Masih I on April 23, 1910 The ceremony was followed by a long afternoon prayer in the mosque where Hazrat recited a portion from the Holy Quran and explained the contents of it to the audience. By the time menial quarters attched to the hostel had been erected where the boarders shifted from the Noor Mosque.

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Hostel

The foundations of the spacious building of the hostel were laid in 1910 and completed in 1911. It consisted of a number of dormitories which were intended to accommodate one hundred and seventy two boarders. On the western side there was a big hall, which was used as a dining cum study hall, where the boarders punctually studied for three hours under the supervision of their tutors. In latter years a well was sunk in the centre of the courtyard of the hostel. The building was a fine admixture of beauty and delicacy. Hazrat Khalifatul Masih I on being approached by the Headmaster, Maulvi Sadruddin, to suggest a proper name for the hostel, selected a verse from the Holy Quran which reads as :

الحمد لله الذی اذهب عنا الحزن ، ان ربنا لغفور شکور ۔

ن الذی احلنا دارالمقامة من فضله (فاطر ۳۵ : ۳۶)

The verse was beautifully inscribed on marble high above the gate. There was also the superintendent's office as well as a visitor's room on either side of the gate. The superintendent occupied the upper storey just above the gate.

Talim-ul Islam High School Building

The High School building comprised of a number of spacious school rooms for primary, middle and high classes. There was a big hall in the centre, which was used for holding examinations and other gatherings. In front of the school there was a road with mango trees planted on either side and a vast football ground with maximum dimensions.

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(To be continued)

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Grand Father Brahma and Aryans of Hind

Ahmad Taufiq Choudhury

In a booklet and the articles published in different issues of 'The Ritupatra' — a periodical, we cited good number of proofs and documents to show that Ibrahim, Abram, Abraham and Brahma was one and the same person. At different times the Aryans, dividing into various groups, came from Ur of Mesopotemia and as such the dwellers of Ur — the Urians, in course of time came to be known as the Aryans. That Ur region of Mesopotemia was the nursery of civilization has won universal recognition. (A history of the ancient world by Chester, G. Starr ; Page-29).

Noah, the tenth ancestor of Abraham, who goes by Manu in Indian scriptures, was a native of the region of Mesopotemia. The anecdotes of Noah, the great deluge, the construction of ark are found in the chapters of 'Hud' and 'Muminun' of the Quran ; in Chapters—6, 7 and 8 of Genesis, the Bible ; Chapter-3/187 of the Mahabharata and verse 1-8-1-1-6 of Shata Patha Brahman. As soon as the deluge was over, the descendents and followers of Noah Spread throughout the length and breath of the then known world some of whom crossed over to Europe. A tradition narrated by Abu Huraira says that the Romans were the decendents of Shem, a son of Hazrat Noah (Hujajul Kerama—page-437) that the people of Russia including Moscow were offspring of Japheth, is recorded in Genenis 10 : 2 Ezekiel 38 : 2, 3. Noah's deluge was an object of terror to the Mesopotemians. 'A History of the ancient world' records 'One myth thus depicted the Gods angered by the clamour of men, sending down the flood" (P-40). Shem, son of Noah, had sons named Asshur and Japheth, another son of Noah had a son who was named Zavan (Genesis-10 : 22, 10 : 2). They founded kingdoms around Mesopotemia in their respective

names. The Assyrian Kingdom, named after Asshur, is famous in history. Chapter-85 of Adiparba and 51 of Benaparba of the Mahabharata contains an account of the kingdom of the Zavan people. The Assyrians were very oppressive ; tribes and territories were all along kept overwhelmed with terror by oppression. We learn from history, "The very name Assyria began to strike terror to the hearts of all who heard it" and "that mighty Assyria, feared by all the ancient world" (The history of the world, PP - 28, 30, by John V. D. Sourthworth). The dwellers of Ur were frequently invaded by the Assyrians and hence they cherished a sense of contempt and disregard-towards them. For this reason the Aryans of Hind were at enmity with the Asshurs (P-28 and 72 of Rigveda Samhita, translated by Ramesh Chandra Datta). War between the Deva and Asshur is mentioned in the Mahabharata Chap. 222, Banaparba. At that time the tribal socities were always at War with one another among themselves. The stronger tribes exploited the weaker ones and robbed them of their possessions. The Indian Aryans called their assailants and plunders 'Zavan' just in the manner in our country robbers and aggressors are called Harmad (Armada). This may account for the fact that the descendent of Zavan, grandson of Noah, might have laid repeated siege upon the people of Ur as the Armada did. And it is for this reason that in later ages the Greeks owing to their frequent aggression upon the Aryans of India earned the title of Zavan.

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Leonard Woolley in his book 'Abraham' asserts that Abraham lived in 2100 B. C. His father was a Government Officer in high rank, people living in Ur region were, generally divided into three classes—Ameelu, Miskine and Ardu. Amilu formed the nobility, Miskinoes lived on agriculture and business like the Baishyas and the Ardus were treated as slaves like the Sudras. The Urians belived in 5000 gods. Every city had its own god. The name of the god of Ur city was Nannar (Moon god). Its statue was set in a hill near the

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city. He was accompanied by goddess Nangul, his wife. Similarly the god of Larsa city was called Shamash (Sungod). There were lots of star gods too. It might not be absurd that this moon god of Ur hill bearing a symbol of moon on the head was subsequently carried over with his wife (Parbati) to the Hymalayas. Jewish Encyclopedia admits that the Urians were votaries of the sun, moon and stars.

The Quran also corroborates that Hazrat Ibrahim's tribe would adore the sun, the moon and stars and he denounced polytheism arguing in Quranic language which reads: "Thus, it happened that when he was enveloped in the darkness of night he saw a star.....when he saw the moon rising he said can this be my lord ?...when he saw the sun rising, he said ; can this be my lord ?" He categorically declared "Ya Kawmee Anni bariyum mimma tushriqun"—"I have no truck with that which you associate with Allah." That is the sun, the moon and stars can by no means be like Allah. He is perfectly immune of all partnership. In the same manner the Upanisad admits:— "Na tatra surya bhati no chandra tarakang"—neither the sun nor the moon nor the stars can stand for a proper manifestation of God. (Mondoka—Upanisad 2/2/15 and shetasshatara Upanishad 6/14). It seems that these voices are coming out of the same tongue. Etymologically the term Mesopotemia means a territory bounded by rivers. Iraq—current name of Mesopotemia—also means coastal regions of a river. The residential areas of the Aryans in later ages were named after rivers. For example Sind derives from 'Sapta Sindhu' and Panjab from panchab — the five rivers. It is learnt from history that people thereof worshipped numerous gods and deities ; the greatest of them being "An" which means the sky (A history of the ancient world P-38). It can be said without least doubt that this sky god 'An' with the passage of time transformed into Indra. Basanti puja, the greatest festival of its kind is held in spring.

All its gods are like human being in point of shape and stature. They are drunkard, sensuous and quarrelsome ; quite

identical with the gods of the Purana (P. 39). The religious myths of Mesopotemia speaks of the 'Miraculous Plant' at sea bottom and how they were dispossessed by the Nagas (serpents); this bears affinity with Naga kingdom, discovery of ambresia (Amrita) after ocean churning as described in Indian scriptures (P. 41). The Cambridge history of India, with a view to showing further similarity between the Mesopotemians and the Aryans of India writes :—"In these occur references to the people of Mitaani in north-west Mesopotemia, whose princes bear names like Artatama, Tusratta and Suttana which seem unmistakably Aryan in form—Names like Surjas 'Sun' and Marytas seem identical with the sanskrit Surya and Marutas (the wind god). While simalia "Queen of the snow mountains" can hardly be separated from the name of the great mountain range Himalaya and the Iranian word of snowzinae. To a much later period belongs the list of deities worshipped in different temples of Assyria which was found in the library of Assurbanipal (about 700 B.C.) in which occurs the name Assara-Mazas, immediately preceeding the seven good angels and the seven bad spirits. The combination hardly leaves it doubtful that we have here the chief diety of Zorastrianism Ahura Mazda (vol. I, edited by E. I. Rapson, Prof. of sanskrit in the University of Cambridge pp. 67, 68). This statement too proves that Mesopotemia was the original homeland of both the Aryans—Iranian and Indian. In a tradition the Iranians are called descendent of Hazrat Ibrahim (A. S.) (Kanzul ummal, vol. VI. p. 215).

Dr. Sahidullah showing several synonims of the Veda and Avesta states that there is no doubt that ancient religion of the Aryans of Iran and of India was the same.

The synonimous words are :—

Veda	*Avesta*
Asshur	Ahura
Mitra	Mithra (In persian Mehr)
Indra	Indra—Andra
Zam (Yam)	Yim

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Apoo	Apu
Bayu	Boyu
Dev	Da-eb (Deo)
Manyu	Mainyu.

These two sects of the Aryans quarrelled with each other and disparaged their opponent superiors. The Hindu Aryans turned Ahura into "Asshura" to depreciate him and the Iranians in return, loathfully rejected 'Dev' as 'Dee' (demon). Both Deva and Ashura, originated, in main, from the same person (Adiparba, Chap. 65, Mahabh rata). Ismail, the eldest son of Hazrat Ibrahim was the grand ancester of the Arabs and from Ishaq (Isaac) came into being the Israelite and Iranian tribes. Zimron, Jakshan, Medan, Median Ishbak and Shuah sons of Ibrahim by his third wife were the forefathers of the Aryans who were scattered in India, Midian and other oriental countries.

Hazrat Ibrahim native of Ur sent them to the western countries to preach his mission (Gen. 25 : 1-6). Thus the covenant of God :—"I have made you the father of a multitude of nations" came true (Genesis 17 : 5). These six sons of Abraham have been refered to in the Mahabharata in different names. They were regarded as the spiritual son of Brahma (Ch. 65, Adiparba). In this context it is worth mentioning that though all Aryans as to their origin belonged to Ur Brahmins alone of the Indian Aryans were the spiritual descendent of Hazrat Ibrahim or Brahama. They are venerated as his spiritual sons on account of putting faith upon his revelation. As they believed and followed the words came out of the lip of Ibrahim they were metaphorically addressed to be created from Brahma's mouth. In connection with a pilgrimage in the Mahabharta it is narrated that Brahma, father of mankind performed a sacrificial ceremony in a hill and set up a Drahmshala (House of God) there (Banaparba-87). It is incumbent upon the pilgrims to circumambulate the altar set by Brahma (Ch. 84). There is a well famous all over the three worlds (De). To bathe there after shaving is an act of virtue (De 82). Are not Brahma's

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Sacrifice, Brahmshala, practice of walking round the noted well, rule of shaving etc. identical with the great sacrifice of Hazrat Ibrahim, the Holy Kaba, Tawaf, Zamzam well and shaving of head at Haj or Omra performance ? It is interesting to note that many ancient Brahmins stated that they visited Mukkha Ishwar Asram (God's house at Makka) and travelled in many other Holy places (Comparative religion p. 542), Al-Furqan Dec. 1964). Ramsankar Misra in his Hindi Mahabharta writes that shiva Brahmin would go to Arabia to offer adoration (p. 35). What is more curious and astonishing is that still many Hindus believe that Mahadev is captivated in the Kaba of Mecca and he will be released if ablution is performed in a particular manner. In his book Ashastriya Purama Dr. Suniti Kumar Chatterjee has spoken of this Shiva of Mekkeswar. However true or false this story establishes a link between the Kaba of Hazrat Ibrahim and Indian Hindus in general and particularly with Brahmins of ancient times. In this perspective a question arises :—How can the idolater Brahmins be the followers of Brahma (Ibrahim) who was a monotheist. As to this paradox we appeal to consider how once upon a time the generations of Hazrat Ismail forgot monotheism and took to worship 360 gods and goddesses, children of Isaac inspite of repeated warning addored Baal god ? Similarly the Brahmins who recognised Brahma and followed him in the long run turned idolators. Like the Quraish they won monoply in worshipping the idols of the temple. During the Hajj performance a Muslim has to shave his head and wear a piece of white unsewing cloth exactly in the same way as a Brahmin, who is a professional worshipper, puts on unsewing white clothes and shaves his head during his religious performances. As a mark of walking round seven times we find in some Hindu festival process of circuit seven times. Now what is circumambulation ? It means self-sacrifice. To walk around a thing implies a pledge for self-dedication for its cause. It also casts light upon the importance of a divine teacher and stands for owing allegiance to centre ;

that is the life and activities of performer will be determined and dictated by the centre.

The Holy Quran contains an account that the enemies had resort to an evil design of burning Ibrahim but Allah rescued him from the furnace. Upanishad says : Fire could not even touch hair of Brahma (Keno-Upanishad 3/5/6). The Aryans of India brought with them some rites and rituals, customs and superstition from their prime homeland Mesopotemia. The system of burnt offering on the altar is found in the Bible too (Genesis 8 : 20). Crucifixion penalty of a thief (Adiparba p. 63 Mahabharata) was prevelent at the time of Jesus too. The convention of conception of a Hindu woman by her 'debur' (younger brother-in-law) was in vogue in other sects too (Anushashanparba, 8; Deu. 25 : 5). The Bible refers to three pronged spear (Samuel 2 : 13; Chronicle 28 : 17). It's (Trishul) use was not unknown to the Aryans. Thus in many respects Indian Aryans still retain some reminiscence of their prime homeland. Not only in rites and customs but also in administrative matters there exists some similarity between these two places. According to the Bible the extensive area lying between Ethiopia (Kush) to Hind was divided into 127 provinces (Esther 1 : 1). We find mention of a King named Nohush or Nahash both in the Bible and Mahabharat (Adiparba 75 : Samuel 11 ; 1—11). Dr. Krishna Mohan Banarjee asserts that Ball ; the Babylonian king and Bol of Veda ; and the Asshur of Assyria and Ashura of Indian Scriptures is identical (Introduction of the Rigveda Chap. I and II and Aryan witness). As a matter of fact, the central point of these similarities is Hazrat Ibrahim or Brahma.

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A question :—The Hindus regard Brahma as the first of the created being. If such is the case how can he be identified with Hazrat Ibrahim who was born only 4000 years ago ? In answer we may say that he has been placed at the forefront of all creations by his followers by force of their blind homage and unqualified respect. The Mahabharata says : Narayana created Brahma and felicitated that he would be the

chieftain of making (Shantparba, Chap. 339). (Similar description is found in the Bible "By you (Abraham) all the families of the earth shall bless themselves" (Genesis 12 : 3). In the Holy Quran too he has been addressed to be leader of human race. (I shall make you Imam of mankind — Baqara-125). As he gained the highest position by virtue of his qualification he is, out of honour, placed at the outset of creation. Not only that even Manu from whom derive the term Manusya (mam) is said to be creared later than Brahma.

A discourse

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The Aryans, as a custom, would entertain their guests with calf. That is why guests were called 'Gegna ! In a commentary Panini, the grammarian, writes 'Genga' is one in whose honour cow is slaughtered (Panini 3/4/73). We come to know from the Quran that Hazrat Ibrahim entertained his guests with calf roast (Chap. Hud-70).

Some thinkers assume that 'Arya' is a derivation 'Aurya' implying one who lives on agriculture. Our statement suffer no distortion by this assumtion too, because Ur region is described in history as fertile cresent a land fertile for agriculture. It is not unlikely that the Ur came into being from 'AR' which in old Latin and Greek means cultivation. Arboriculture in English means science of tree plantation and preservation. Arbor means grove or bower. A tradition speaks of a cultivator who was a foe of Hazrat Adam (Tirmizi) River Euphretes in another tradition is discribed as river, of Jannat (Paradise), first abode of Hazrat Adam (Muslim). These descriptions speak valumes of Mesopatemia being an agricultural land. Findings of recent research in the fields of agriculture reveals that agriculture was first introduced six or seven thousands years ago. It too indicates the age of Hazrat Adam, the first prophet. If it is thought that 'Arya' is taken from the root 'Hree' of Sanskrit then that too will mean tilling. No wander that people of an area chiefiy agricultural will be farmer by profession.

Higher Teaching and Research at Rabwah

Prof. Q. M. Aslam

I was Principal Talim-ul-Islam College during 1966-70. I combined with this post, the post of Secretary, Education, in the Sadr Anjuman Ahmadiyya. It happened like this. Late in 1965 (when I was 65) I had retired from my last teaching assignment and was about to settle down to almost nothing at all, when I received a call from Hazrat Mirza Nasir Ahmad Sahib to take over the T. I. The stewardship of the college had been vacated by him, because he had to assume the overall leadership of the Ahmadiyya community. My good fortune had placed him in my care, when he was in college at the G. C. Lahore. So, we had been friends. But now he was head of the Community and to this I and my family has ever belonged as ordinary members. The invitation came like a command which it was both my duty and my pleasure to obey. I could also see that the T. I. assignment could prove both interesting and rewarding for me. I am glad to say it did, and I thank God for it.

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When I joined at Rabwah, I found the college keen and competent and ambitious. I also found a large number of friends in the staff whose sense of dedication and charm of personality, I was to witness and enjoy at close quarters.

The college was already running—and very successfully—an M.A. department in Arabic. This was under the chairmanship of my friend, Sufi Basharat-ur-Rahman whom I had known as a teen-ager at G. C. Lahore. There were plans for upgrading other subjects to M.A./M.Sc. level which seemed rather ambitious for a private, provincial, college with limited means. I soon saw a file of correspondence on an M Sc. programme in physics. The correspondence, I found discouraging. A University Committee had visited Rabwah and reported

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against the College proposals. To drop the programme, according to the Committee, was the way of wisdom not only at that time but apparently for all time, Rabwah soil was damp and saline. Building and houses started crumbling after a matter of years. The town atmosphere was puritanical with no opportunity for recreation for students and teachers immersed in higher studies. Financial resources we could draw on at once were not visible. My job was to resume correspondence with the University from this point. Thanks to the guidance we received from Hazrat Mirza Nasir Ahmad Sahib, there was one mistake which we might easily have made but which we did not make. It was to try and reply to the arguments the University Committee had used while rejecting our application for M.Sc. Physics. Instead of this, we decided first to persuade University authorities to agree in principle to the creation of centres of higher education in places away not only from Lahore but away also from other centres. After this we were to invite the University to draw up a list of the requirements in rooms, apparatus, and other equipment, also in staff, library, laboratory, and workshop facilities for an M.Sc. programme. As luck would have it, we found University authorities as good as already persuaded on both points. The Vice Chancellor was late Professor Hamid Ahmed Khan, the registrar late Sayed Shamshad Hyder to both of whom our humble praise and prayers are due, both having gone to their rest after giving higher science teaching at Rabwah a fruitful start. A new University Committee consisting of Dr. Tahir Hussain, Dr. Abdul Basir Pal, Dr. Muzaffar Ali Shah, and our own Dr. Naseer Ahmed Khan was appointed. They held sessions in Lahore and produced an agreed list of requirements under various heads, rooms, equipment, staff etc. divided over two major phases. Our Professor Ata-ur-Rahman assisted the Committee from behind scenes. A gentleman's agreement was arrived at. Under this agreement, the Committee was to visit us at the end of the year and report to the University

whether the requirements had been more or less met by us. It was now that we really set about doing some hard work, drawing up indents, negotiating with the import and State Bank officials for the necessary licences and foreign exchange. We also had to examine the quality of scientific equipment available in different countries abroad, and their prices. Instruction from the management was not to stint on the most expensive apparatus, if its need was valid, nor to waste a penny on anything which was not really required. There had to be weighing and judging with care. Professor Naseer Ahmed Khan and I were often together, visiting scientists and bureaucrats, drafting letters to friends and advisors in the country and abroad. Naseer Khan, I had known well for his teaching reputation and love of discipline and his sense of humour and his skill in composing Urdu verse. But of his skill in handling bureaucrats in the management and Government, and of his business-mindedness, and love of finesse in everything, from laboratory and library furnishings to tea menus, I knew nothing until I really began to work with him. What we eventually created in the shape of a teaching and research department of Physics did not therefore surprise me at all. Hopes we had entertained were more than realized with the Grace and Mercy of God. The department turned out a show piece for people to come and see. But satisfaction and gratitude for what had been achieved went hand in hand with what had still to be achieved.

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The outside world however, knew nothing of this until our thundering results with our first batch of M.Sc. candidates became known, and thereafter the results of the second batch and thereafter the results of the third batch. On top come the talent award for one of our students and so on.

I have a vivid memory of the faces of our first students, our first teachers, our first servants. I wish I knew the names of *all* and had room to write them down here. Let me assure them of my esteem, and of my affection and interest in their

lives, their aspirations and problems. They have done so well by themselves and by their college. They can take due credit for what they have achieved. I am not forgetting that a formal inauguration was duly arranged, which, to my regret, I was not able to attend owing to a leg injury which at the time kept me tied to my bed at Lahore. But our chief guest, the late Mian Muhammed Afzal Hussian, then G.O.M. of Pakistan Science and guardian of quality and standards in higher education, not only attended but also delivered a most significant and encouraging address. Every body present saw the rooms in which the department had been housed. The two storeyed block of which it was a part seemed quite distinguished, with its stately corridors and lecture theatres, so different from other public buildings at Rabwah. Its firm flooring and resisting roof-and-wall plaster proved that the building handicaps which the soil of Rabwah had made so formidable, had been conquered.

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But how did this cement-concrete blocks of rooms surrounded by green happened to have been created! Deep down of course it was due to the dynamism of our community leadership. But on the surface it was gift of a benign accident of educational history. Years earlier Government had ordered the physical separation of Intermediate and Degree teaching and then in response to public agitation had suddenly withdrawn the order. This block of rooms —part of a large plan of a full degree college campus—had begun to grow during the interval during which this order lasted. On the withdrawal of the order separating degree from intermediate teaching, it seemed senseless to abandon the new block half-finished, and let the funds already invested go to waste. So, the management very wisely found the extra money required and completed the block, if only to house the new department of Physics. The decision to have separate degree and Intermediate Colleges, and the subsequent withdrawal of the decision, proved a blessing in disguise. Within parenthesis, I might also say that some rooms built on the site as a godown for wheat, were

generously made over to the new Physics Department for their workshop.

Teaching in Proferessor Naseer Khan's department is teaching with a difference. Not only is the time table and the official syllabus followed religiously, there are extension lectures arranged in addition, by distinguished outsiders. I could name those who visited the department in my time but perhaps it is not necessary. Lectures on subjects other than Physics, or even other than science are also arranged to broaden the the cultural outlook of the students and the faculty members. I remember listening to a lecture on visual art by a visitor from Holland who also gave a demonstration of his extra-ordinary skill in on-the spot portrait painting. He explained that his job in Holland was to teach mental patients how to draw. Drawing then becomes a medium of self-expression for these patients.

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I said in the beginning that when I joined T. I. College in 1966, I was told of plans to upgrade teaching departments one by one. Arabic had been upgraded before I joined. Physics was upgraded in my time. We had begun to think in terms of upgrading Chemistry, Mathematics, Statistics, Economics and, of course, Philosophy and Psychology and also Islamiat. Difficulties of one sort or another cropped up and things did not move as we had wanted or anticipated. About Islamiat, for instance, we were advised that the University department of Islamiat should be allowed time to build up a firm tradition, before a provincial department of Islamiat should make a start. We might have tackled these difficulties, but soon after, came nationalisation and with it a new kind of thinking on the subject of higher education in colleges like the T.I. However, the momentum is not going to to be lost. We may complain of lack of freedom and lack of opportunities for self-direction, which we had under the old system. The exercise of responsible creativity is no longer possible, true. But we must try and see the other possibilities

which nationalisation has created. Growth of higher education hence—forward may be slow but it will be steady and stable. More than this, nationalisation should offer us welcome and expanding contacts with the outside world and all that contacts of this kind mean, give-and-take, and borrowing and lending of items or thought and culture.

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In the end, may I record one or two reminiscences. Let me say a word or two about the upgrading of Philosophy and Psychology. These two subjects are of quite special importance to the cultural life of a religious community and to a centre of religious thinking. I remember, with gratitude, that when the plans of the old campus were being worked out, rooms were provided for experimental Psychology. Chaudhry Muhammad Ali, my friend and able successor as Principal of the college for three years had even managed to purchase some apparatus and test material. But, we together took our pace of progress for granted, until we found that we had been forgotten and left behind by the historical process. However, the block which M.Sc. Physics was quick to occupy opened its doors to extension lectures in Psychology and Philosophy. Gratefully, let me record, that I have been under constant pressure from Professor Naseer Ahmad Khan to prepare and deliver one lecture every year under his roof, and under his auspices. I am glad I have been able to do this every year until now. But this is no substitute for a full fledged department of Philosophy. The hospital at Rabwah and Rabwah therapists of all denominations will be ready to welcome a department of modern psychology including a counselling and guidance service. Equally, I think, Rabwah theologians and Rabwah scientists will be ready to welcome a departmeat of modern Philosophy M.A./M.Sc. departments in other subjects. History, Political Science will have their own justification. Equally also, departments of languages, Persian, Urdu, French etc.

In conclusion, let me record with deep gratitude, on behalf of all concerned, but especially on my own behalf, the

moral and financial support we received from Hazrat Mirza Nasir Ahmad Sahib, Head of the Ahmadiyya Community. He has done for the college what only an understanding and naturally affectionate parent could do for his child. Our gratitude is also due to Professor Abdus Salam, universally respected as international scientist of repute and as unofficial head of the hierarchy of Pakistan science. To enumerate the many ways in which help has come to us from august sources is not easy. The important thing to mention is, that under the roof of our department of Physics, are now maintained national as well as international research projects, so, thanks to God, we feel assured of a great future for higher teaching and research at Rabwah.

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